

LIBERTY

AND

LUCAS

THE

Same THING.

Nullum utile est, quod non sit honestum.

Cic. Off. L. 2.

The Act that is not Just, ne'er can procure

A Good to Any: Even to the Doer.



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~~LIBERTY~~
LIBERTY and LUCAS, &c.

MAN is said to be a Microcosm : Or *Little World*. Because he shares of the Elementary Qualities that compose the *Great* : —In him call'd *Completions*.

The Learned hold by what they call the *Planetary System*, that the Planets are Worlds ; because they regularly move in like manner round the Sun as our Earth does ; and many other convincing and demonstrative Reasons to impress a Belief of this Truth, too tedious for this Place. And each of these Planets or Worlds that fill universal Space, hath what they call a *Vortex* to roll in, undisturbed of it's Order and Freedom of Motion as it rolls, by the Contact, Pressure, or Encroachment of its neighbouring Planets.

And this part of that Doctrine must be evident to all, who have the use of Sight and Reason to observe the regular Revolutions of Seasons, the regular Return of Days and Nights, the Moon's Dark and Light Returns, with many other Points of Conviction which shew that these regular Changes and Intervals occasioned by the Motion of these revolving Bodies, could never be, if they were liable to any kind of Interruption or Disturbance in their Freedom of Motion ; without entering into the abstruser Parts of that Doctrine.

This Vortex is a kind of Sphere peculiar to each World or Planet, wherein the Planet this Sphere belongs to rolls in its Order with uncontroul'd Freedom ; of which Vortexes or Spheres the Planet we Inhabit (tho' one of the Smaller) hath one peculiar to itself, as well as any one of the Greater. And this honest Order (if the Expression be admitted) preserves the wonderful Harmony observable in the Revolutions of those great Bodies, and all the Workings of Nature in general.

It is also thought and (must certainly be the Case) that when a Dissolution of all things, must necessarily come ;

come; the great shock will be made by an Excursion of one of those great moving Bodies out of its own peculiar Limits, as tho' it were ambitious to encroach the Bounds and peculiar Limits of its neighbouring Planet: Like some of those modern Practices of the *French King*. And that by the fatal Excursion of such ambitious Planet out of its own proper Bounds, it must of Course intrude on the Bounds of its neighbouring Planet's Sphere, and interrupt the usual Freedom of its Course; and this we may call according to the current Phrase: — *An Encroachment on its natural Rights and Liberty*.

Now we are to view the last *Scene* of this *Act*, and see what the dreadful Effects of such ambitious Straying is, (as what ambitious Step is not a Straying, and what ambitious Straying without dreadful Effects?) The interrupted Planet still agitated by the force of its usual whirling Motion, makes a concussive Bound from out its own proper Sphere, and comes of Course with a mightier shock on its Neighbour, (since in Nature a Vacuum or empty Space cannot be found) and thus the general Discord of Nature begins; and thus dissolves the great Order of Beings; and what Courage dare unmov'd withstand the mighty Ruin!

Thus we find that the dreadful War of Worlds (more astonishing than Ovid's *Titan War*, tho' e'er so well described) Nay, the Dissolution of Nature itself, must be occasioned by a *Deprivation of Liberty, and an Interruption of natural Freedom*.

This naturally leads me to ask: If Man be a World (as allowed to be) must he not enjoy the peculiar and inherent Privileges of a World? Privileges essential to his orderly Being, and without which he cannot be properly said to be: Other than the ubiquitous Being of a Note tossed by every Gust of Wind that blows: For so is Man tost to his Sphere of native Freedom; tost and blown by every Gust of Passion that affects the Mind of his overbearing Ruler. And is like a Comet (according to the antient Doctrine of Comets which some Moderns think should

be exploded) straying through the Waste of Life, intruding the Bounds of others, and causing a Bustle where so e'er he comes. I say, if inferior Worlds enjoy the Blessing of Liberty uncontrouled; must not Man the nobler Essence, the nobler Being among the Beings, enjoy the Blessing also? That is to say, enjoy a peculiar Vortex, a proper Sphere around himself, wherein he may with Freedom roll, independant (other than the independance of harmonial Concord which every Link of the Chain of Beings hath on its Fellow) and uncontrouled by the intervention or interruption of any other? Certainly it must be allowed he should.

To carry this Analogy still further, may we not draw another sound Lesson from this School of Nature; (as what Lore of Knowledge can Man draw such sound Lectures from, as from the Fund of Nature?) *viz.* We find, that the ambitious Planet, eager to excurse its own Bounds by this Covetise of more ample Sphere to roll in than what was its own peculiar Share; does not then roll orderly or happily, but with a baneful destructive straying; and is not therefore more destructive to its Neighbour whom it intrudes on, and interrupts in Freedom, than 'tis to it self; for it perishes with the Rest in the Ruin it makes.

So the Man who covets more Liberty than Nature designed him, is of Course erroneous and reeling drunk, in regard that he must cramp the Liberty of some other; (because, as was said before, there's no Vacuum in Nature or in the regular Order of Things) and he is therefore destructive, tho' he may chance to be ignorantly so, and not designedly; but the Man who designedly aims through a swelling View to enlarge his own native Limits, and to interrupt the Freedom of another Creature, with an evil eye to subject that Creature to his ill-acquired Greatness; he double gilds the Crime, and should be of all Men by Men most hated. Because he is a Beast of Prey, and on the Lurch to deprive them at all Opportunities of that

that Property that is invaluable, and on which their orderly Being depends, and consequently their Happiness; because without it Life is a Burden, a Pain and not a Pleasure; and it is better we should not live at all, than live in Misery; for a negative Good is preferable to a positive Evil. And here like the excursing Planet, the ambitious Man often falls a Victim with his Neighbour, in the common Ruin himself hath made; for as he drives out of his own Sphere into his Neighbours, and consequently his Neighbour out of his, into some others; this creates a Confusion; Jealousies, Envies, Murmurs, and Heart-burnings arise; until by these strifes and Confusions, they overturn and overbear the constitutional Order of Things; weaken themselves, and at last becomes a Prey to some watchful rapacious Neighbour who makes Slaves of them all; and the ambitious Man himself with the Numbers, tumbles in the common Ruin himself so wisely calculated. For Instance, the Fate of *Greece* and *Rome*, which happened from the Causes now mentioned.

Some may probably here object in regard to the nice and delicate Boundaries of each Man's Sphere of Freedom herein suggested, "That Absurdities and Inconsistencies are involv'd in this annalogical Manner of Reasoning; for that the Man of Power must have a greater Sphere to roll in, than the Man that is not in Power; and that from this Manner of arguing there are no empty Spaces or Place left unfill'd for the Protrusion of his swelling Sphere of Power, and therefore the whole must be false Reasoning." To this I Answer, that the Man of Power rolls not in a larger Sphere among his Neighbours accruing to him from the *Power of Office*, but he rolls in a *higher* Sphere: For his Sphere is not enlarged by Vertue of his Power in that Manner that an American Indian enlarges his Christian Neighbour's Plantation; by an *Absolute Gift* of his paternal or hereditary Lott; but the Man of Power is *rais'd* by a *communicative* Assistance from the People; And this communicative Assistance

sistance from the People which raises him, can no more weaken the Effects or contract the native Limits of any Individual's Sphere of Freedom; than the communicative Rays of the Sun that gives Light and warmth and comfort, as well as raises the animal and vegetable Creation, weakens the native Fund of the Sun's Heat and Light; or contracts the Limits of its peculiar Sphere, (for the Sun hath a peculiar Sphere belonging to it, tho' it be the Center of Motion, and is therefore immoveable; because such Sphere is a *Necessary* Barrier against the Incurfion of the Bodies that wheel round it.) Therefore this communicative Aid from the People which poizes higher the Man of Power, cannot enlarge his native Sphere, any more than it *contracts* theirs; since he is restrain'd within the Limits, and circumscribed by his proper Peculiarities as a Man, as well as if he never enjoyed such Power. For that communicate Power, which hath thus poiz'd him higher, is given to him as tho' it were on purpose to raise him above the People, the better to see who beneath claims, or even wants, his Aid; and that he may the more commodiously dispense the Power thus plac'd in him, to those around that want it :) like the Sun in the *Dispensation* of his emitting Rays for the Comfort and essential Good of all the Beings of God's created Worlds around it: And by the Bye, for that Reason it must certainly, according to *Copernicus*, be the Center of Beings and Center of Motion, for the more commodious Diffusion of its peculiar Qualities.) And to prove this Truth in Regard to the Man of Power, we find that he falls dead and unactive (in respect of his additional Power of Office) as soon as this communicative Power of the People is withdrawn; as the freshest blooming Flower becomes flat and insipid when the Sun withdraws its communicative Rays.

This Paper is not intended to give Offence to any; since the Maintenance of Liberty should be the equal Concernment of All; but is intended to give a rational Idea to every Reader, how far it must be diametrically

trically opposite to the Intent of the great Author of Nature, who is still the Life and Support of all that compose the great Chain of Beings, that one Man should attempt to encroach upon the Liberty of another, or to endeavour to enslave, or subject him to his Will, in any particular, but what he has consented to himself willingly after due Consideration. He that requires it, and he that tamely suffers it, are both alike Derogatory to the true Nobleness of the human Nature, and as Refractory to the Constitutional Laws of these Realms ; and either willfully or ignorantly cross the real Intent and Will of Heaven.

To explain it a little more fully, as well as to apply it more pointed to the common Cry---*injur'd Liberty* ---The Reader will please to observe that this Comparison was drawn between *Man, as a World*, and the inanimated Worlds of God's Creation:

First, to shew that ev'ry Man hath an undoubted Right of Freedom of Action, subject only to such Laws as he hath himself consented to ; with an Intent that such Laws should be of more Service to him than if they never were made ; because they are a common Guide of Action for him and his Neighbour to be regulated by ; and which is conducive to the common Good of both. For we find that those Planetary Worlds are strictly subject to the Laws of Motion ; and that if they should chance to break through these Laws, Confusions must unavoidably arise.

Secondly, This Comparison would intimate by the ambitious Planet *Arius* (for we shall make Use of that Expression) That the ambitious Man bent at all Events to enlarge his own Sphere or Proportion of Freedom ; is most dangerous among his Fellow Creatures. Because he cannot enlarge his own without cramping his Fellow Creatures ; and is as destructive as the Planet that dissolves Nature: But there is this Difference ; that the Planet flies its proper Bounds at the Appointment of God ; and only as the Instrument of his Will to dissolve the orderly Workings of Nature, and call home her expanded Beings, because they are but the Effects

Effects of his Will, and must when he pleases center in their original Cause; in regard that till then they were, are, and will be nought else than subservient Causes to effect his Will, and a Display of his Power, Glory, and Majesty; but Man flies his Bounds to gratify his own ambitious Will, *contrary* to God's Will and Appointment; and in this Case he makes a God of his Passions, and sets the Almighty at Nought.

Thirdly, this Comparison imports, that Man lost to native Liberty, does not only lose the Happiness of Life, but contracts its Evils and Miseries; and is the more unpitied as they are not accidental, or natural; but Miseries that he thro' a Baseness of Soul consented to. To submit to Laws to which we have given Consent is Obedience and our Duty; but to submit to a lorded Slavery impos'd, is a servile Baseness of Mind; and Things not required by the Purity of our Laws.

Fourthly, This Comparison implys; that if every Man acted immediately by himself, for himself, it is *necessary* he should be well skilled in the constitutional Laws of his Country, and know what could do him Good, and what Harm; otherwise his Ignorance may lead him to seek for more than he ought, or not to require as much as he should; which might be of as bad Consequence as a designed Wickedness: Tho' not so criminal in the Agent. But as Men do not in these Cases (nor is it proper they should) act immediately by themselves, but by the Persons of their Representatives; it is as *necessary* their Representatives should be so skilled; it being the *essential* Requisite; (tho' others are necessary) otherwise he may be as ignorantly destructive to the People he represents, as if he was designedly villainous.

I have swelled this Thought to a greater Length than I expected, therefore shall leave the Reader to fit the Characters and Hints intimated to such of the present Candidates, as his Judgment will direct they fit best.

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